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AUTHOR:

TITLE:

MY LORD BISHOP OF SARUM'S EXPOSITION

PLACE:

[LONDON]

DATE:

[1703]

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L. 1703.

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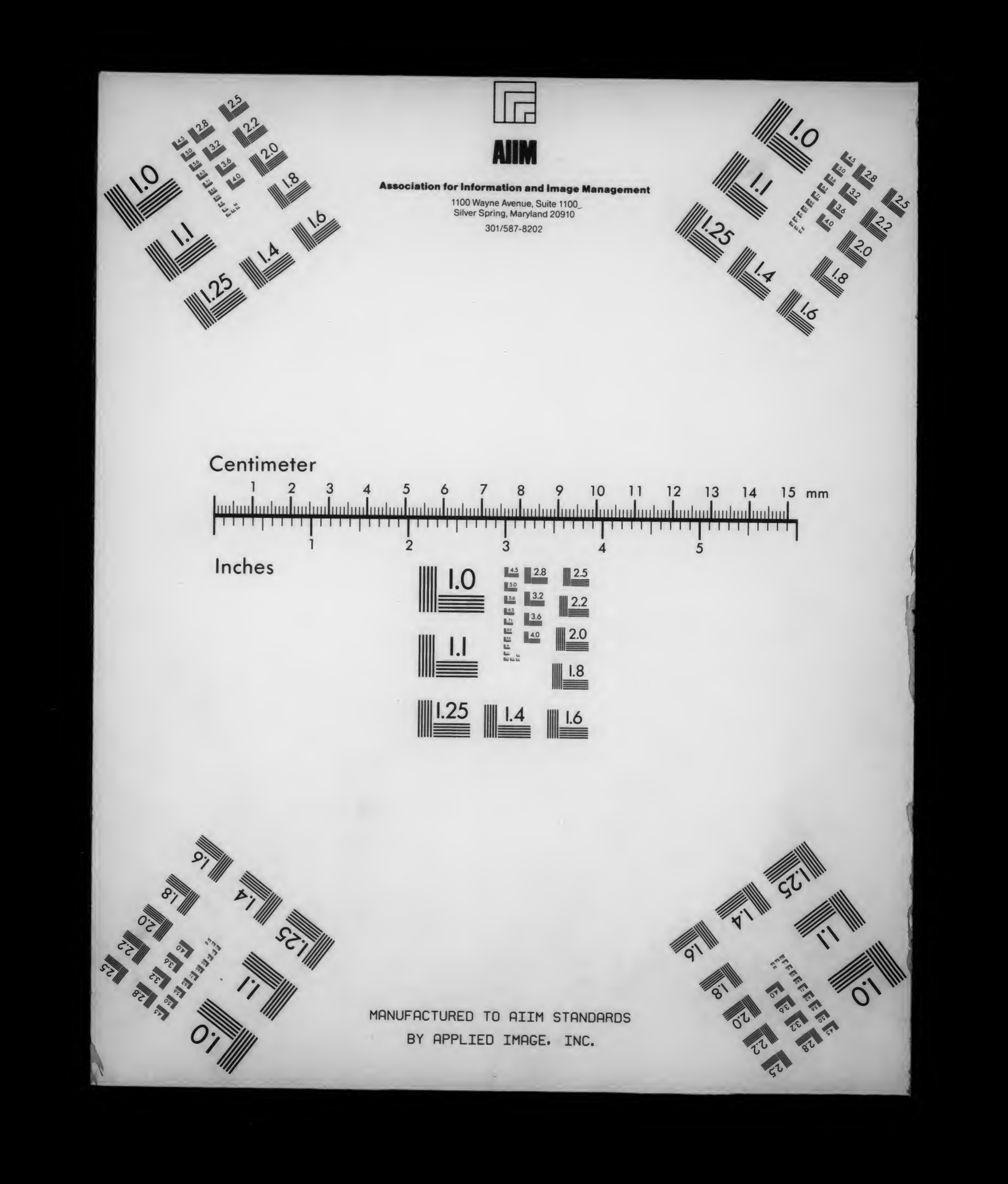
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My Lord Bishop of *SARUM's*

EXPOSITION

OF THE

Twenty Third Article

OF THE

CHURCH of *ENGLAND*,

DEFENDED and CLEARED

From the Exceptions of a late Book,
Vide Preface to Mastrick Vindication. p. 60
ENTITULED,

The Vindication of the Twenty Third Article of the Church of *England*, from my Lord Bishop of *Sarum*'s Exposition.

LONDON,
Printed for *Awnsham* and *John Churchil* at the *Black Swan* in *Pater-Noster-Row*. 1703.

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My Lord Biſhop of *Sarum*'s

EXPOSITION, &c.

Defended.

THE *Vindicator* begins with a Story of a Clergyman's deſiring his Repreſentative in Convocation to *take Care of Epiſcopacy, becauſe ſeveral of the Biſhops were againſt it.* That *Clergyman* would have done a piece of Juſtice to the whole *Epiſcopal* College, had he particulariſed thoſe *Biſhops.* For ſuch a *looſe* and *indefinite* Charge could ſerve no other End, but to create in the inferiour Clergy a *Jealouſy* and *Diſtruſt* of their Dioceſans: And perhaps it is to ſuch *Advice* as this, that we may impute thoſe *Diſtractions* in the Repreſentative Body of our Church, which all good Men *bewail*, and all others *laugh* at.

I ſhall not enquire into the Grounds of this Charge any farther, than the *Gentleman*, who is pleaſed to ſtile himſelf a *Vindicator* of the twenty third Article, hath labour'd to make my *Lord* of *Sarum*'s Expoſition of it paſs for ſuch. I call it my *Lord* of *Sarum's*, tho this Writer it ſeems

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cannot but *queſtion* the *Authority* of the *Title Page*, which aſcribes it to him; he ſhould have added, and of the *Epiſtle Dedicatory* too, together with all the other Paſſages in the Book it ſelf, wherein his *Lordſhip* owns it. Could it be ſuppoſed that this his *Incredulity* were *unfeigned*, and proceeded from an *Exceſs* of Charity, I ſhould congratulate his *prodigious* Attainments in ſo excellent a Virtue: For *Charity* is unqueſtionably the moſt *amiable* and *charming* of all Chriſtian Graces: But, I muſt ſay withall, that to *dally* and act *Farces* under the *Mask* and *Vizor* of it, is the moſt *odious* and *provoking* thing under the Sun. But the Truth of the matter is this; the *Vindicator* was reſolved to make very bold with the *Expoſitor*, and, in order to that, thought convenient to ſeparate *Him* from his *Perſon*; A very pleaſant piece of *Artifice!* Whereas, in the Opinion of all indifferent Judges, the *Perſon* of the *Expoſitor* is that which gives the greateſt Offence, and the *Article* might have gone without a *Vindication*, had the *Expoſition* come from any Body elſe but the *Biſhop* of *Sarum*.

Hic nigræ ſuccus Loliginis, hæc eſt
Ærugo mera. ——

But to the Buſineſs in hand. The Words of the Article are theſe,

It is not lawful for any Man to take upon him the Office of Publick Preaching, or miniſtring the Sacraments in the Congregation, before he be lawfully called and ſent to execute the ſame. And thoſe we ought to judge lawfully called and ſent, which be choſen and called to this Work by Men who have publick Authority given unto them in the Congregation, to call and ſend Miniſters into the Lord's Vineyard.

In which the *Biſhop* obſerves two Particulars, whereof "the Firſt is againſt any that ſhall aſ- "ſume to themſelves without a lawful Vocation, "the Authority of diſpencing the things of God. "The Second is the defining in very general "Words what it is that makes a lawful Call. *Expoſition of the 39 Art.* Pag. 255.

To what he hath ſaid upon the firſt of theſe, the *Vindicator* hath nothing to object: But what he hath ſaid upon the ſecond, or *ſomewhat* elſe, hath raiſed his *Choler* to ſuch an heighth, that it hath overflowed his whole *Performance*, *Title Page* and all. We have little elſe in it, but a *bitter* Declamation; however I ſhall let his *Rhetorick* alone, and confine my ſelf to the *Examination* of what may ſeem *material*: By this means, I ſhall bring my Buſineſs into a very *narrow* Compaſs; for, believe me, he that ſets himſelf to conſider only the *Logick* of the *Vindication*, cannot find much to do.

Exposition of the 39 Art. pag. 257.

" The *Definition* of those that are lawfully called and sent, the *Bishop* says, is put in very " general Words, far from that Magisterial " Stiffness in which some have taken upon them " to dictate in this matter. Hereupon the *Vin-*

Vindication, pag. 3.

dicator is at a loss to know who these *Magisterial Dictators* are. But he might have easily told himself, that they are those *rigid* Assertors of *particular* Constitutions, who are for binding all Churches *indispensably* to their *Forms*, let them be of what *Denomination* they will.

The Bishop says farther, " that the Article " does not resolve this into any particular Con- " stitution, but leaves the matter open and at " large for such Accidents as had happen'd, and " such as might still happen. They that drew " it, had the State of the several Churches before " their Eyes, that had been differently reform'd, *i. e.* according to the Vindicator's *candid* Interpre-

Vindication, pag. 4. pag. 6.

tation, *they left it open and at large for all the* Irregularities *and* unwarrantable Proceedings *in this matter, which hitherto they have been, or may hereafter be guilty of.* But are some *Accidents* and all *Irregularities*, Synonymous Terms? And are all Proceedings *unwarrantable*, which are by meer *Necessity* render'd *Irregular*? And doth not the *Bishop* manifestly restrain this to *Cases* of *Necessity*, wherein Churches are *forced* to go out of the beaten Path;

Path? Are not his immediate Words, " and al- *Exposition*, " though their own (*viz.* Church) had been less pag. 257, " forced to go out of the beaten Path than any 258. " other, yet they knew that all things among " themselves had not gone according to those " Rules that ought to be sacred in regular times. " Necessity has no Law, and is a Law to it self? Who can write so, as not to give such Readers Offence?

The *Vindicator* proceeds, and asks, in a very *insulting* manner, *How comes the* Expositor *to know* *Vindication*, pag. 4. *that they which drew the Article, had the State of the several Reformed Churches before them? Was he present at their Debates*, &c. To this I answer, that the *Expositor* may be very well supposed to know this, and yet the *Vindicator* not know how he came to do so. But yet the *Vindicator* disputes against the very *Probability* of this Supposal, and that by two very *wonderful* Arguments; whereof the first is, That *we did not reform our selves according to their* *Vindication*, pag. 5. *Model*: whence he infers, that *if, in the reforming our Church, the Churches abroad were consider'd so little, 'tis very unlikely that, in the framing our Articles, they should be consider'd so much.* i. e. If our *Reformers* would not do so *small* a Matter, as abolish *Episcopacy* out of a *Complement* to them, it is very unlikely, they should do so *great* a thing as the *framing* an Article in such Words, as might not actually,

actually *condemn* their whole *Conſtitution*: Here is *Demonſtration* for you. His ſecond Argument is altogether as good, *viz. They did not deſerve to be conſider'd by us.* But what then? May it not be reaſonably ſuppoſed that our Church might deal by them *better* than they *deſerv'd*? Had ſhe never learn'd the Doctrine of *forgiving Injuries, and overcoming Evil with Good*? But after all, What if it be proved, that the *Foreign* Churches did not *deſerve* ſo ill at her hands, and that ſhe actually did lay their *Intereſts* to heart? then I hope the *Biſhop's* Suppoſal, that, in the *framing* her Articles, ſhe had regard to their *State*, may not be altogether improbable.

Vindication, p. 6. 7.

First then, let us hear what the *Vindicator* accuſes the *Foreign* Churches of: And he ſays, *They were Inſolent and Proud, were for obtruding their Forms upon us, their Diſciples were the Authors of all our Confuſions, ſow'd the Seeds of all our Diviſions, reviled the Cap and Surplice, and at laſt flew in the Face of Epiſcopacy it ſelf.* And has the *Vindicator* the Conſcience to charge the *Foreign* Churches with the *Guilt* of all this? Has he never read ſuch a Book as *Foxes* and *Firebrands*? Did he never hear of the Practices of *Heth* and *Commin*? And knows he not, that the *Church* of *Rome* hath made it her Buſineſs, from the very beginning of our Reformation, to *diſtract* and *divide* us? How then comes it

Vindication, pag. 5.

it to paſs, that the *Reform'd* Churches abroad muſt be anſwerable for thoſe *Miſchiefs*, which were chiefly owing to the *Practices* of the *Church* of *Rome*, and carried on by none but ſome *ſelf-conceited, untractable* and *turbulent* Spirits among our ſelves? Alas! ſo far were *they* from *beginning* or *encouraging* our *Diviſions*, that they did their beſt Endeavours to *reconcile* and *unite* us. 'Tis true indeed, they diſliked many of our *Ceremonies*, and ſo did ſeveral of our own *Biſhops*. Yet *Beza*, and the reſt of his Brethren, writing to the *Puritan* Faction here, *requir'd and beſought them even with Tears, willingly to obey the Queen's Majeſty and the Prelates. Bucer, Martyr, Gualter, Zanchy*, wrote all to the ſame Purpoſe; *Bullinger* wrote in juſtification of the *Lawfulneſs* of the Habits, and *Grindal* thank'd him for the *good Service* he had done. *Calvin*, himſelf, tho (deceived as it ſeems by *Whittingham*, who put into his hands a Tranſlation of the *firſt* Liturgy of *Edward* the VI, inſtead of the *ſecond*) he ſays, that in our Service were many *ineptiæ*, meaning thereby the *Waxlights, Croſſes*, &c. yet, he adds withal that they were *tolerabiles*; and upon occaſion of the Differences at *Francford*, exhorts the *Engliſh* earneſtly to a *mutual* Compliance; tells them that in things *indifferent*, as *external* Rites are, he himſelf is *eaſy* and *flexible*, and deſires them to abate of their *Rigour*. In another Letter to *Bul-*

 linger,

linger, mentioning *Hooper*'s Impriſonment upon his Refuſal of the *Veſtments*, he blames his *Stiffneſs* and ſays, he had *adviſed* him to the contrary. What could Men do more? But laſtly, ſo far were the *Proteſtant* Churches from *flying in the Face of* Epiſcopacy, that they gave *ours* the *right hand of Fellowſhip*, their *Paſtors* acknowledged our *Biſhops* as their *Brethren*, and whenſoever they wrote to them, did it in ſuch Terms of *Deference* and *Reſpect*, as may be a Reproach to many of thoſe, that pretend an higher *Eſteem* for the *Order*. Nay, we are aſſur'd upon very good grounds, that *Calvin*, *Bullinger*, and others, made an Overture to King *Edward* the VI, to conſtitute *him* and his *Heirs*, chief Defenders of the *Proteſtant* Intereſt, and to eſtabliſh *Epiſcopacy* among themſelves: But the Arts of the *Papiſts* brought it to nothing.

Foxes and Firebrands, Part 2d. Pag. 11, 12, 13. Ed. 1682.

Upon the whole therefore it appears, that the *Vindicator* has *calumniated* the *Foreign* Churches, in ſaying that they *deſerved* ſo ill at the hands of ours. It remains to be proved, that as they were wanting in no juſt *Reſpect* to *her*, ſo neither was ſhe wanting in any to *them*. And a more pregnant *Inſtance* of this we cannot deſire, than that which ſhe gave upon occaſion of the unhappy *Diſputes* that were riſen among them, about the *Real Preſence* in the *Euchariſt*. For, altho ſhe was not troubled with theſe within her ſelf, yet ſhe endeavour'd

vour'd all that in her lay, to put an end to them, and reduce the contending Parties to *Union* and *Concord*. Her Archbiſhop *Cranmer* wrote on purpoſe to *Calvin*, *Melanctbon*, and *Bullinger* about it, propoſed the *meeting* of a general *Synod*, and the *King* offer'd a place in his own *Dominions* for the *Aſſembly*. An evident Demonſtration, that our Church was of too *Noble* and *Catholick* a Spirit, to *confine* all her Cares to her ſelf; and that, according to the Apoſtles Precept, *Phil.* 2. 4. *She look'd, not on her own things, but on the things of others alſo.* Notwithſtanding all this, the *Vindicator* very confidently affirms, that *our Reformers were too* Modeſt *and* Wiſe *to meddle with what was done abroad.* True indeed, they were no *Buſie-bodies*; but yet it appears that they *medled* ſo far as *Chriſtian Charity* required. Surely he hath ſome very *ſingular* Notions of *Modeſty* and *Wiſdom*. But, by the way, if our *Reformers* ſhew'd their *Modeſty* and *Wiſdom* in not *medling* at all, how, I pray, has he ſhewn his in *medling* ſo far as he has done, even to the *accuſing* and *condemning* the *Foreign Churches* almoſt in every Page? For a *private* Perſon thus to take upon him, more than it is *Modeſty* and *Wiſdom* in a whole *Church* to do, can certainly in him be no great ſign of either.

V. Calvin Epiſt. Ed. Gen. 1576. pag. 100. 427, 428.

Vindication, pag. 16.

We come now to conſider the *Definition* it ſelf, *viz.* **Thoſe we ought to judge lawfully called and ſent, who**

be chosen and called to this Work by Men, who have publick Authority given them in the Congregation, to call and send Ministers into the Lord's Vineyard. This the *Bishop* says, is put in very *general* Words. And is it not so? It doth indeed *primarily* agree to *Bishops*; but had the *Church* design'd thereby none but *Bishops*, it would have been more *proper* to have named them, than to have given a *Definition*, which as the World then stood, they could not but foresee would be construed in a *larger* Sense. They saw all the *Reform'd* Churches, allowing the *Power* of *Ordination* to *Presbyters*, and many among themselves *ill affected* towards *Bishops*; was it not a time then, for them to have spoken *short* and *plain*, and to have asserted in *downright* Terms, that *they, and only they, were lawfully call'd and sent, who were chosen and call'd by Bishops*? No, saith the *Vindicator*, there was no occasion for it; for *when this Article was made, there was no room for doubting in the matter; 'twas plainly seen in whom this Authority was lodged, and known as well that they that had this Authority were Bishops, as that Bishops were they that had this Authority.* This Period the *Vindicator* gave us, I suppose, more for the *Chiming* and *Musick* of it, than for any *Truth* that he knew to be in it. He could not certainly be so *ignorant* of the *History* of those times, or indeed so *forgetful* of what he himself had told us but a few Pages before, *viz.*

Vindicati-on, p. 7, 8.

That

That when the Articles were review'd, the Disciples of the Foreign Churches had flown in the Face of Episcopacy, and had openly declar'd and maintain'd that every Christian Church stands bound by the Law of God to put down Bishops. And what? Did not such as *these doubt at all of the matter?* Did *these* so plainly see *in whom the Authority of Ordaining was lodg'd?* Did *these* know *as well that they that had this Authority were Bishops, as that Bishops were they that had this Authority?* But thus it is, when Men make not the *Truth* their *Rule*; but, to use his own Words, *speak their Affections and not their Judgments*, they are apt to talk *backwards* and *forwards*, and often *contradict* themselves.

Vindicati-on, pag. 5.

Vindicati-on, pag. 9.

Well, but what then can we suppose to be the *reason* why the *Framers* of the Articles chose to speak by such a *Circumlocution*, rather than in *express* Terms? truly none that I know of, but their *Tenderness* to the *Reform'd* Churches abroad, and the *Honour* of the Reformation in general. They saw that either thro *Necessity*, or perhaps *involuntary Mistake*; for as Doctor *Maurice* observes, *The Scriptures have not left so perfect an Account of the Constitution and Government of the first Churches, as might be wished:* and as Mr. *Dodwell*, Differences *about* Church Government *are so derived from the* Nature *of the* Things, *as that they may cause Division among Persons otherwise well-meaning, and of*

Vindicati-on of the Primitive Church, &c. p. 461.

Answer to six Queries. pag. 26.

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a peaceable Diſpoſition: Thro *one* or th' *other* of theſe, I ſay, our *Reformers* ſaw that the *Foreign* Churches had gone out of the *ordinary* Courſe in the *Calling* of their Miniſtry, and therefore choſe ſuch a *form* of Words, as might at the ſame time *juſtifie* their own Practice, and not *condemn* theirs. Charitably ſuppoſing that the *Grace* and *Mercy* of God had abundantly ſupply'd all the *Defects* which either their *Neceſſity* or *Infirmity* had occaſion'd; and knowing withal, that there could not ariſe a greater *Scandal* to the *Reformation*, than from the ſeveral *Churches*, in their *publick* Confeſſions, *condemning* one another.

My Lord of *Sarum* therefore had great reaſon to ſay, as he hath, that *the Article doth not reſolve this into any particular Conſtitution*; nor doth the *Practice* of our Church imply the *contrary*. It doth indeed from thence appear, that *Biſhops* only have *publick Authority* given unto them in *our* Congregation, *to call and ſend Miniſters into the Lord's Vineyard*, and conſequently, that all the *Ordinations* of the *Presbyterians* and *others* among us, are *null* and *void*. But the *Practice* of our Church can no more affect the *Foreign* Churches, than their *Practice* can affect us. Tho the ſeveral Churches have *determined* themſelves to *particular* Forms; yet they have all taken care to draw up their *publick* Confeſſions in ſuch *general* Words, as to leave each

each other *free*; ſo that the *Foreign* Churches have neither condemned us, nor *we* them. We indeed ſet a juſt value upon our own *Form*, and prefer it much before theirs, as we have great reaſon to do, it being unqueſtionably the moſt *Primitive* and *Apoſtolical*; but yet, the *Rules* of *external Government* were never look'd upon by us, of that *indiſpenſable* Obligation, nor their *Deviation* from them of ſo *heinous* a Nature, as to *illegitimate* their Ordinations, and of conſequence *unchurch* them. Would the *Teſtimony* of the *Divines* of that Age, wherein the *Articles* were framed, be admitted, I could produce enough to this purpoſe; but the *Vindicator* has *excepted* againſt theſe, being well aware that here the *Biſhop* had been too true an *Hiſtorian* and *Collector*. *'Tis to no purpoſe*, ſaith he, *here to tell us, what Charitable Opinions the Pen-men of the Articles had for other Churches, or the Body of our Clergy for half an Age after; let it be true or falſe, it is not much to the matter; for what they did as private Men, will not come up to the Caſe, but what they did when acting in a body, either in Provincial or National Councils.* One would have thought that *They* which *penn'd* the Articles, ſhould have beſt known the *Intent* and *meaning* of them, and not ſo far have forgotten themſelves, as to contradict in their *Writings*, what themſelves had eſtabliſh'd by the moſt *ſolemn* Acts. Do Men uſe to be of one Mind

Vindication, pag. 16.

Mind in *Henry* VII's Chappel, and of another in their *private* Studies? No Man that had any juſt *Confidence* in his *Cauſe*, would have *excepted* to ſuch *Authorities*. But ſince the *Vindicator* has excepted to them, I will give him one of a later date, *viz.* Biſhop *Andrews*; whoſe Authority, tho of great *weight* in it ſelf, I ſhall yet ſtrengthen, by quoting at the *ſecond* hand, *viz* from Doctor *Iſham*: For by this means, I ſhall at once produce not only the *Biſhop's* Authority, but that of the *Doctor* too, as great a Man as any the Church is at preſent bleſs'd with; nay, moreover, and of the *Lower* Houſe of *Convocation* it ſelf, which gave him their juſt *Thanks* for the *Sermon*, whence I quote it, and at whoſe *Requeſt* it was printed. The *Biſhop's* Words then, as quoted by the Doctor, are theſe, *Nec tamen ſi noſtra divini juris ſit, inde ſequitur, vel quod ſine eâ ſalus non ſit, vel quod ſtare non poſſit Eccleſia. Cæcus ſit, qui non videat ſtantes ſine eâ Eccleſias: Ferreus ſit, qui ſalutem eis neget. Nos non ſumus illi ferrei: latum inter iſta diſcrimen ponimus. Poteſt abeſſe aliquid quod divini juris ſit (in exteriore quidem regimine) ut tamen ſubſtet ſalus. Non eſt hoc damnare rem, melius illi aliquid anteponere. Non eſt hoc damnare veſtram Eccleſiam, ad formam aliam quæ toti antiquitati magis placuit, i. e. ad noſtram revocare: Sed ubi Deus dederit, & res veſtræ ferent.* Opuſcul, p. 176, 177. We ſee here, that tho the

Sermon before the Lower Houſe of Convocation, Apr. 4, 1701. *pag.* 25.

Jus

Jus Divinum of *Epiſcopacy* be aſſerted, yet *Churches* are acknowledged to ſtand *without* it, nor is their Way *condemn'd*, tho' ours be *preferr'd* before it. This *Authority* puts me in mind of *another*, which is, in effect, that of our *whole* Church. The very *Perſon*, to whom theſe Words of Biſhop *Andrews*'s were written, came and lived, and was dignify'd among us, as alſo *Voſſius*, the Father, was; and our Church *accepted* the Orders they brought with them, as *good* and *valid*: Nor was it ever known, till the Year 1661, that ſhe requir'd *Foreigners* to be *re-ordain'd*.

If theſe *Authorities* ſeem inſufficient, I ſhall produce one more, which my Reader perhaps may have no great *regard* for, but I am confident is of high *Eſteem* with the *Vindicator*; and that is the *Vindicator* himſelf, who tells us, *that our Church has in none of her Acts blam'd or condemn'd the Foreign Churches*; if ſo, then ſhe has not in this *Article*, (for this is *one* of her *Acts*) condemn'd their *Ordinations*; but, as the *Biſhop* has obſerved, *has left Men at liberty as to their Thoughts concerning them.* He doth moreover all along call the foreign Proteſtants, *Churches*, and he cries, *God forbid that he ſhould go about to unchurch them*, and ſays, *That their Deviation from the Primitive Form doth not make them ceaſe to be Churches.* All this ſuppoſes the *Validity* of their *Ordinations*. For a Society, without *lawful* Paſtors, may be call'd a *Company* of Chriſtians; but cannot be called a

Vindication, pag. 16.

Vindication, pag. 25.

Church,

Church, any more than the *Meetings* of *Quakers* may be call'd *Churches*. If then, according to the *Vindicator* himſelf, our *Church* have no where *blamed* the *Foreign Churches*, if he Himſelf *allow* them to be *Churches*, and their *Orders valid*; I would fain know what we have all this *Strife* about; and why is the *Biſhop* of *Sarum* exclaim'd againſt by thoſe, who, at the very ſame time that they *exclaim* againſt him, cannot but *grant* all that he *aſſerts*? But it may be reply'd upon me, that what I have here quoted out of the *Vindicator*, is *contradictory* to what he himſelf has *inferr'd* from the Article, *viz*. *That Preſbyterians and others are not lawfully call'd, becauſe they are not called by Men inveſted with Publick Authority.* To this I anſwer, that if by *Presbyterians* and *others*, he means only the *Separatiſts* from our Church, we *agree* with him, and he *agrees* well enough with himſelf; but, if he mean the *Foreign* Churches (as ſome *Expreſſions* in that very place, and the *general* purport of his Book too plainly intimate that he doth) I muſt confeſs, that I cannot *reconcile* him to himſelf, and muſt then be content to *drop* his Authority. For he that *contradicts* himſelf, is not to be *alleged* on the one ſide or the other.

Vindication, pag. 7.

To explain what is meant by *lawful* or *publick Authority* in the Article, the *Biſhop* ſays, "That which "we believe to be *lawful Authority*, is that Rule, "which the Body of the Paſtors, or Biſhops, and "Clergy

Expoſition, pag. 258.

"Clergy of a Church ſhall ſettle, being met in a "Body under the due Reſpect to the Powers that "God ſhall ſet over them; Rules thus made be-"ing in nothing contrary to the Word of God, "and duly executed by the particular Perſons, to "whom that Care belongs, are certainly the *lawful* "*Authority*. Than which there can be nothing more *warily* expreſs'd. But yet the *Vindicator* imagining that he had here gotten the *Biſhop* at an Advantage, reſolves to make his *beſt* of it, and *attacks* him in form. Having therefore firſt diſtinguiſh'd betwixt the *Power* of Ordaining, and the *Exerciſe* of it, he tells us, That *the matter in diſpute betwixt the Biſhop and him, is not concerning the exerciſe of this Power, but only concerning the Power it ſelf; whether they who have Authority given them in the Church, to call and ſend, have the Power it ſelf of calling and ſending by Rules of the Paſtors making. This being premiſed, he proceeds to ſhew that this cannot be the Authority which is meant in the Article.* Hereupon he has *beaten* the *Air* for two or three Pages together, *combated* nothing in the World but his own *Fancy* and *Imagination*. For my part, I know not who *diſputes* this matter with him, the *Biſhop*, I am ſure, doth not; for he has always acknowledged *the Power of Ordination to come from Chriſt*; nor could any Man, of common *Senſe* and *Ingenuity*, have ſuppos'd that he had here laid the *Foundation* of that *Power* in the

Vindication, p. 11, 12.

See his Vindication of the Ordinations of the Ch. of Eng. p. 46. 4*to*.

Rules or *Canons* of particular Churches. For the *Rules* themſelves extending no farther than to the particular Churches, by which they are made, neither can the *Authority* that is founded upon them. The *lawful Authority* therefore here ſpoken of, can be no other, than the *Authority* to ordain in *particular* Churches. And this is of ſuch *abſolute* neceſſity to the *Legality* of an Ordination, that no Man can be *lawfully call'd and ſent*, who is not *call'd and ſent* by thoſe, whom the *Conſtitutions* of that *particular* Church, to the ſervice whereof he is *call'd* and *ſent*, have *empower'd* to *call* and *ſend* him. Suppoſe a *Biſhop* of the *Greek* or *Roman* Church ſhould come hither, and preſume, of his *own* Head, to *ordain* Miniſters for us; ſhould we accept of ſuch, as *lawfully* call'd and ſent? no certainly; not but that ſuch a *Biſhop* has all the *Power* that is *eſſentially* neceſſary to *Ordination*; but foraſmuch as in this *Ordaining* he would not act by the *Rules* of our Church, he would not act by *lawful Authority*. This is as much as the *Biſhop*, by any reaſonable Conſtruction of his Words, can be ſuppoſed to *mean*; and they that will find *fault* with this, will find *fault* with every thing. Thus much may ſerve for an Anſwer to all that the *Vindicator* hath diſcourſed upon this Head; for the Reader may hereby diſcover the *Impertinency* of it. As for what the *Vindicator* objects to the *Biſhop's* Aſſertion of the *Conſent* of the *Laity*, either *perſonally* or

or *virtually* given, being *requiſite* to all *Eccleſiaſtical* Acts: I ſhall only ſay, that he hath herein *aſſerted* no more in *general*, than what he had a long time ſince, as to the *particular* Caſe, we are now upon. He then told us, *That the Power of chuſing Biſhops was in all Ages thought at moſt a mixed thing, in which Laymen as well as Churchmen had a ſhare, and that for the three firſt Centuries the Elections were made by the People.* Had he ſaid as much in his *Expoſition*, he had been charged with *Eraſtianiſm*, (a word made *uſe* of by more than it is *underſtood*) but ſo far was he then from being *cenſured*, that his Book was *licenſed* by Dr. *Jane*, the preſent *Regius Profeſſor* of *Oxford*. Some Men's *Divinity*, wee ſee, is as *variable* as their *Paſſions*, and liable to as many *Paſſions* as the *Cloaths* they wear. It would be eaſy to anſwer the *little* Objections the *Vindicator* has here ſtarted; but, becauſe the *Biſhop* is to be call'd to *account* for this hereafter, I ſhall wave it. *Vindication of the Ordinations, &c. p. 48.* *Vindication, p. 11.*

I might now turn over *two* or *three* Pages together, which, as I have already ſaid, the *Vindicator* has beſtow'd to *no* manner of purpoſe; but yet I ſhall ſtay a little, to conſider one *Objection* he has againſt the *Biſhop's* Notion of *lawful Authority*, which, by his ſo *frequent* mention of it, he ſeems to lay great *weight* on: *If Paſtors have Authority to make ſuch Rules, then they who are empower'd by ſuch Rules, have Power to ordain; for they have Power to ordain,* *Vindication, p. 13, 14*

that

that have lawful Authority given them to do ſo; and therefore whether they be Biſhops or Presbyters, if they are once empower'd by ſuch Rules, they may lawfully ordain, becauſe they have lawful Authority given them to ordain; and then; What then? why, *then the Conſequence is clear, that at* Geneva *and* Scotland *Presbyters lawfully ordain, becauſe ſuch Rules are there made by Paſtors who have Authority to make them, and Presbyters ordain there by vertue of them.* This is ſo *conſiderable* an Objection, that the *Vindicator* thought fit to *ſpare* no Words to make us underſtand it. But yet little need be ſaid to it; for if the Reader do but look back on the *Biſhop's* Words, he will find an *Anſwer* already given, in effect. "Rules thus made, ſays "the *Biſhop*, *being in nothing contrary to the Word of* "*God*, and duly executed by the particular Perſons "to whom that Care belongs, are certainly the "*lawful Authority*. Now I ask the *Vindicator*, Are Presbyters in *Geneva* and *Scotland* empower'd to ordain by *Rules* made *according* to the *Word* of *God*, or no? If they are, why does he find *fault*; If they are not, how doth the *Biſhop* juſtifie them?

Vindication, pag. 16. The next thing I have to obſerve, is the Vindicator's *Chalenge* to the Biſhop, *Let him ſhew us, if he can, either Rubricks, Canons, Articles, or any other publick Act of our Clergy, that they allow'd, in any Caſe whatſoever, of Presbyters Ordinations, or affirm'd that Paſtors met in a body could authorize them to do ſo, by Vertue*

tue of any Rule of their making? What, I pray, has the *Biſhop* to do with this *Chalenge*, more than the *Vindicator* himſelf? Did he ever *undertake* the Cauſe of *Presbytery*? ſo far from that, that he has been an *Aſſertor* of *Epiſcopacy* from his Youth up to this very day. He doth in this very Work *affirm that Chriſt appointed a Succeſſion of Paſtors, in different ranks, to be continued in his Church for the Work of the Goſpel, and that as the Apoſtles ſetled the Churches, they appointed different Orders, of Biſhops, Prieſts and Deacons.* Nay, the *Vindicator* himſelf tells us, *that his Lordſhip, not long ago, in a Speech he made to his Clergy, was as ſtiff, and as high for the Divine Inſtitution of Epiſcopacy, as the moſt Magiſterial Dictator of them all.* Tho, by the way, he has *ill-rewarded* him for it. But whatever the *Biſhop* of *Sarum* ſays or does, it is all *one*, ſpeak for *Epiſcopacy* or againſt it, he muſt be with ſome Men a rank *Preſbyterian* in his Heart. Upon this *uncharitable* Preſumption it is, that the *Vindicator* has thought fit to enter upon the proof of the *Divine Inſtitution* of Biſhops; for which, altho the *Biſhop* hath given no manner of Cauſe, and ſo it might be fairly *diſmiſs'd* as an *Impertinency*, yet the *Management* of it is ſo very *ſingular*, that I cannot but take ſome *notice* of it.

Exposition, pag. 284.

Vindication, p. 20.

Vindication, p. 17.

First then he produces, and that in a very *triumphant* manner, the Authority of two very *antient* Writers; and if Dr. *Maurice's* Judgment may be rely'd.

Vindication, p. 17.

rely'd on, (who tells us that the ἐπίσκοποι in St. *Clement*, were only *Presbyters*) but *one* for his purpose. I obſerve not this out of any *Deſign* or *Inclination* to weaken his Proofs, but only to ſhew the extraordinary *Judgment* of this Author. In his next *Quotation* we ſhall have a taſt of his *Sincerity*. He pretends to give us an Account of the *Doctrine* of our Church, as to this matter, from Biſhop *Sanderſon*, whom he makes to ſpeak thus, " That Biſhops are " of *our Saviour's Inſtitution*, is clear, &c. Hold, Sir, the *Biſhop* ſays no ſuch thing; and I appeal to your own *Conſcience*, whether you are not here guilty of that *Diſingenuity*, wherewith you are ſo free to tax others, *viz.* of *perverting Laws* and *abuſing Authors*, to countenance your own *Notions*. I could wiſh that my Reader would here conſult the *Book* it ſelf; but becauſe it may not be in every Bodies hands, I ſhall give a *faithful* Extract out of it. The *Biſhop* anſwering an *Objection* drawn from the Doctrine of the *Jus divinum* of *Epiſcopacy*, ſays thus, *All this adoe about* Jus Divinum *is, in the laſt reſult, no more than a meer verbal Nicety; that Term being not always taken in one and the ſame latitude of Signification. Sometimes it importeth a* Divine Precept, (*which indeed is the primary and moſt proper Signification*) *when it appears by ſome clear, expreſs and peremptory Command of God in his Word, to be the Will of God, that the thing ſo commanded ſhould be* perpetually *and* univerſally *obſerved.*

Vindication of the Primitive Church, &c pag. 488.

Vindication, pag. 18.

Vindication, pag. 9.

Sanderſon. Epiſcopacy not prejudicial to Regal Power. Sect. 2. *Numb.* 3.

Of

Of which ſort, ſetting aſide the Articles of the Creed, and the moral Duties of the Law, there are, as I take it, very few things that can be ſaid to be of divine poſitive right *under the* New Teſtament. *The preaching of the Goſpel, and Adminiſtration of the Sacraments, are two; which when I have named, I think I have named all.*

But there is a ſecondary *and more* extended *Signification of that Term, which is alſo of frequent Uſe among Divines. In which ſenſe ſuch things, as having no expreſs Command in the Word, yet are found to have Authority and Warrant from the Inſtitution, Example and Approbation, either of* Chriſt *himſelf, or his* Apoſtles; *and have (in regard of the* Importance *and* Uſefulneſs *of the things themſelves) been held by the* conſentient Judgment *of all the Churches of Chriſt in the Primitive and ſucceeding Ages, needful to be continued: Such things, I ſay, are (though not ſo properly as the former, yet) uſually and interpretatively ſaid to be of* divine right.

Ib. *Num.* 4.

Again he proceeds, Numb. 5. *I find that our Divines that have travelled moſt in this Argument, where they purpoſely treat of it, do rather chuſe to ſtand to the tenure of Epiſcopacy* ex Apoſtolicâ deſignatione, *than to hold a Conteſt upon the Title of* Jus divinum, *no neceſſity requiring the ſame to be done. They therefore that ſo ſpeak of this Government as eſtabliſh'd by Divine Right, are not all of them neceſſarily ſo to be underſtood, as if they meant it in that firſt and ſtricteſt Senſe. Suf-*

ficient

ficient it is for the Juſtification of the Church of England *in the Conſtitution and Government thereof, that it is (as certainly it is) of Divine Right in the latter and larger ſignification; that is to ſay, of Apoſtolical Inſtitution and Approbation; exerciſed by the Apoſtles themſelves, and by other Perſons in their times, appointed and enabled thereunto by them, according to the Will of our Lord Jeſus Chriſt, and by virtue of the Commiſſion they had receiv'd from him.*

Numb. 6. *Which beſides that it is clear from evident Texts of Scriptures, and from the Teſtimony of as ancient and authentick Records, as the World hath any to ſhew for the atteſting of any other part of Eccleſiaſtical Story; it is alſo in truth a part of the eſtabliſh'd Doctrine of the Church of* England: *evidently deduced out of ſundry Paſſages in the Book of* Conſecration, *and hath been conſtantly and uniformly maintain'd by our beſt Writers, and by all the ſober, orderly and orthodox Sons of this Church.* The *Importance* of the *Subject*, and the *Eſteem* of the *Writer* will, I hope, attone for the *length* of this Quotation. I was unwilling to ſhorten it, being deſirous to give my Reader as *full* a View as poſſible, of the *Biſhop's* Opinion in this matter, that he might the better judge of the *Vindicator's* dealing with him. And upon the whole, I think it is clear that, beſides the *Miniſtry* of the *Word* and *Sacraments*, the Biſhop acknowledges nothing to be *Jure divino* in the *primary* and moſt *proper*

proper Senſe; that he reckons *Epiſcopacy* among thoſe things which are *Jure divino* in a *leſs* proper and *ſecondary* Senſe only; that the main Diſtinction, between theſe things and the other, is that *thoſe* are to be *perpetually* and *univerſally* obſerved by virtue of an expreſs *Command*, but *theſe* owe their continuance in the Church, not to any *obligatory* Force in their *Inſtitution*, but to their own *Importance* and *Uſefulneſs*. Where then was the Vindicator's *Ingenuity*, in introducing the *Biſhop* as aſſerting *our Saviour's Inſtitution* of Biſhops; meaning thereby, as from his arguing upon it for two or three Pages together it appears he doth, a *Jus divinum* in the moſt *proper* Senſe? To clear this matter fully, I ſhall add the Authority of Mr. *Maſon*, than whom there never was a more *ſober*, *orderly* and *orthodox* Son of this Church, who thus delivers himſelf. Firſt, *if you mean by* Jure divino, *that which is according to the Scripture; then the Preheminence of Biſhops is* Jure divino, *for it hath been already proved to be according to the Scripture.* Secondly, *if by* Jure divino *you mean the Ordinance of God; in this Senſe alſo it may be ſaid to be* Jure divino. *For it is an Ordinance of the* Apoſtles, *whereunto they were directed by* God's Spirit, *even by the Spirit of* Propheſy, *and conſequently the Ordinance of* God. *But if by* Jure divino *you underſtand a* Law and Commandment of God, *binding* all Chriſtian Churches univerſally, perpetually, un-

Vindication, pag. 21, 22, 23.

Maſon. *Defence of the Ordination of the Prot. Min. &c. Num. 18.*

changeably, *and with* ſuch abſolute Neceſſity, *that no other Form of Regiment may in any Caſe be admitted: in this Senſe, neither may we grant it, nor yet can you prove it to be* Jure divino. And to the Queſtion hereupon, *Whence cometh it then to be ſo generally receiv'd through the Chriſtian World?* He anſwers that, *The Apoſtles in their life time ordain'd many Biſhops; and left a Pattern to Poſterity. The* Church, *following the Commodiouſneſs thereof, embraced it in all Ages through the Chriſtian World.*

After theſe Quotations, I need not ſtand about the *Vindicator*'s Reaſonings upon our *Form* of *Ordination.* It is readily granted, that from thence may be deduced the *Jus divinum* of Epiſcopacy, according to Biſhop *Sanderſon*'s and Mr. *Maſon*'s Senſe of the Words, but not according to the *Vindicator*'s. And, to ſpeak my Thoughts freely, I don't apprehend that the *Vindicator* hath ſo *duly* weigh'd the Book of *Ordination*, as he ought to have done; for if he had, he could never certainly have been guilty of ſo *groſs* a Miſtake, as to ſay, that in the *Conſecration* of *Biſhops*, *four* Goſpels are named, when there are but *three.* Had the *Expoſitor* of the Articles committed ſuch a *Blunder*, what a *Noiſe* ſhould we have had on't? However, I ſhall make no other Advantage of this *Slip* of the *Vindicator's*, than only to admoniſh him of human *Frailty*, and that he would from hence learn to ſhew that *Charity* towards

wards others which he ſtands ſo much in *need* of himſelf, when in the counting *three* he miſcounts *one.*

I am now come almoſt to a Concluſion; for I need ſay little or nothing to what the *Vindicator* has diſcours'd about the *Unalterableneſs* of *Divine Inſtitutions*, becauſe he proceeds altogether upon a *Miſtake*, ſuppoſing Epiſcopacy to be grounded upon as *poſitive* a *Precept*, and of conſequence to be as *immutable*, as the *Adminiſtration* of the *Sacraments* or the *Scriptures* themſelves. A Miſtake which his own Author, Biſhop *Sanderſon*, had he been duly attended to, would have corrected. All that he hath ſaid upon this Head, ſerves only to aggravate his *Charge* againſt the *Foreign* Churches, which, to ſay the truth, he draws up in a moſt *terrible* manner. The Ground of it he lays in the *Divine Inſtution* of Epiſcopacy, which he will have ſo *immutable*, as that *Neceſſity* it ſelf can *hardly* juſtify a *Deviation* from it; or if it could, he endeavours to ſet aſide that Plea, by proving them, firſt *Wilful* in their Deviation, and then *Obſtinate.* O *horror!* methinks I hear that dreadful Sound, *Go ye curſed*, &c. Lord, what a Heart has the *Vindicator*, that could bear him out in ſuch a Charge as this? Had I undertaken it, I muſt have *ſunk* under it, and my Pen would have *drop'd* out of my Hand. He himſelf doth indeed begin to relent, but not till the very laſt, and ſays, *He is heartily grieved, that he has been forced ſo often to* ſpeak

Vindication, pag. 24

Vindication, pag. 25.

ſpeak of foreign Churches, and not on the mild and favourable ſide: But this he could not avoid. However, though he has ſhewn, that their Ordinations are not according to our Saviour's Inſtitution; and that neither our Church, nor any of her ſober, orthodox Sons approve of them; yet God forbid that he ſhould go about to unchurch them, or ſay, that for this reaſon, they are out of the Promiſe of our Saviour's Grace and Protection; tho in this they are irregular, yet he cannot think that every Deviation from the Primitive Form, will make them ceaſe to be Churches, or exclude them from the Mercies of God; who, tho' his Laws be perfect and unalterable, is pleaſed in the Execution of them, to reſpect the Weakneſs of Men; and if the beſt of us ſtand in need of his Mercy in other Caſes, we ought to be ſo charitable, as not to deny them his Grace and Pardon in this. Here is more of *Chriſtianity* in this *one* Paragraph than in his *whole* Book beſides; and he concludes it with a *Prayer*, to which I, with all the Affections of my Soul, ſay *Amen.*

But can he, upon *ſecond* Thoughts, believe himſelf here? Will his *Conſcience* tell him, that he hath all along ſpoken as *favourably* of the foreign Churches as his Subject would *allow*? And doth he really think there is any *Salvation* for ſuch as go on in a *willful* and *obſtinate* Violation of a *Divine* Law, as, he ſays, the *Foreign* Churches do? If he does ſo think, he is a *Divine* of a *new* Stamp, and preaches

preaches *another Goſpel than that we have received.* He ſeems indeed to ground his Hope upon the *Mercy* of God towards human *Weakneſs*; but *Weakneſs* can be no Plea for *wilful* and *obſtinate* Sinners. For that the ſame Sin ſhould be at once a Sin of *Infirmity* and of *Wilfulneſs*, is an utter *Contradiction.* It remains therefore that he either *alter* his Notions of *Church Government*, or quit all Hope of the *Foreign* Churches. Chriſtian *Charity* will not ſuffer him to do the one, and the *Truth*, I am ſure, obliges him to do the other.

And thus have I done with the *Vindication.* My Reader, perhaps, may think me *defective*, in that I have taken no notice of what I have been ſo often told of, *viz.* The *Advice* ſaid to be given by one of our *Prelates* to Mr. *Malcome*, and ſeveral of the outed *Scotch* Clergy: But to meddle with this, was quite *beſides* my Undertaking, which, as I ſaid at firſt, was to conſider the *Vindicator* ſo *far* as he had conſider'd the *Expoſition*, and no farther. Beſides, it being a matter of *Fact*, to the *Truth* and *Circumſtances* whereof I am a *Stranger*, and there being but little reaſon for me to *depend* upon the Vindicators *report* of it; I have wholly waved it, and left the *Prelate* concern'd to *vindicate* himſelf.

I ſhall conclude all with a piece of *Advice*, which I offer with all *due* Reſpect, to the preſent *Writers* againſt the *Biſhop* of *Sarum*, *viz.* that in my Apprehenſion,

henſion, they are quite *out* of the way, as to the end they aim at. They would fain bring an *Odium* and *Contempt* upon the *Biſhop* and his *Work*; but their Endeavours hitherto have had *none*, or rather a quite *contrary* Effect. The *Biſhop* is ſtill look'd upon as a very *great* Man, and his Book ſells *well*, and is read *much*. The beſt Courſe therefore they can take, is, not to ranſack his Book for *unwary* Expreſſions, and to *cull* out here and there a Sentence which, by a *malicious* Induſtry, may be *wreſted* to a Senſe quite contrary to the *Tenour* of the Diſcourſe; but e'en to lay their Heads together, and give us a more *orthodox*, a more *unexceptionable*, and in every reſpect a much *better* Expoſition of the Articles. This when done, will render the *Biſhop's* of no Account at all; People will no more regard it, than they do *Biſield* or *Perkins* upon the *Creed*, now that they have Biſhop *Pearſon*. There would be ſomewhat of *Chriſtianity* in ſuch an Undertaking as this; and the *Church* would have cauſe to *bleſs* them for the *Performance*. But to to lie *pecking* at the *Biſhop* here and there, and inſtead of *ſolid* Diſcourſes to give us *Satyrs* and *Libels*, is conſiſtent, neither with the *Decency* of Presbyters, nor the *Education* of Scholars, nor the *Charity* of Chriſtians, no, nor even with common *Humanity* it ſelf.

FINIS.